

13th Rajab 1439AH - 18th Rajab 1439AH

1st April - 6th April 2018



**50 MIND-BLOWING
ISLAMIC POSTS**

On the Internet This week!

By Muslim Social Media Users and Bloggers

WEEK 16

Pristinecreed.com/laythlist/



Baddest Distractions

All praise is due to Allah, the Lord of the Alameen. May His peace and blessings be upon our noble prophet Muhammad (salallahu alayhi wasalaam), his household, his companions and all those who follow his laid path till the day of judgement.

By the will of Allah, the 16th edition of Layth's List made it. Alhamdulillah so far for everything. Surely, each edition comes with its own challenges and twists, but praise be to Allah they are not more than what can be borne.

Once again, we have come with a new set of mind-blowing posts passing the correct message across about our religion of Al-Islam on the internet. And we have decided to use another one that has really carried us away in its logic as the theme for the whole e-magazine this week too.

What is the baddest distraction? What does it mean? who was distracted and what is distracting? You will find all of the answers to these within these pages, ensconced in a single article. We will not tell you straightaway where it will be found because we don't want to be spoilers. Enjoy your Layth 16 and you will easily find it!

We'll like to call your attention to List No 50 of last week's edition, that Instagram entry was erroneously attributed to Daniel Haqiqotju. This was a careless mistake and we really apologise for that. It was actually sourced from the Instagram handle displayed along with the picture there. The mix-up was due to a computer user fatigue.

Please contact us if you'll like us to follow your posts, or if you'll like to **nominate someone whose posts can be followed by us**. We'll be especially glad to have your nominations! We'll just recommend you inform the person you nominate as soon as possible.

To contact us is simple, all our social media addresses, email and phone numbers are just at the end of this page.

For nominations, pls call/text/whatsapp:

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YUUSUF

NASIR

1

What about Allah?

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“Ibn Umar went on a journey once with some companions, and they saw a sheep-herder who they invited to eat with them.

He said: ‘I am fasting, and ibn Umar said: ‘You are fasting whilst it is so hot, and while you are between all these plants and sheep?’

The herder replied: ‘I’m taking advantage of my remaining days’ [i.e. the days before my death].

Ibn Umar was impressed by this reply and said: ‘Can you sell one of your sheep to us? We’ll feed you from its meat when you break your fast, and we’ll also pay you for it.’

The herder replied: ‘It does not belong to me. It belongs to my master.’

Ibn Umar said: ‘What would your master say if you told him that it was eaten by a wolf?’

The herder raised his finger to the sky and said: ‘What about All ā h?’

Ibn Umar kept repeating this phrase the herder said, and when he arrived at the city, he went to the herder’s owner and purchased him and his sheep from him. He then freed the herder and gave him his sheep as a gift.”

Lat ā ‘if al-Ma’ ā rif feem ā li-Maw ā sim al- m min al-Wadh ā ‘if of ibn Rajab , Page 323.

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Ibn Taymiyyah: "The more a person has a desire for knowledge and worship, and the abler he is to engage in it ... the greater he will achieve, so long as Allah keeps him safe from Shayṭān; and the greater fitnah he will cause if the Shayṭān gets control over him." Al Imān p.223

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Imaam Ibn al-Qayyim (d.751AH) mentioned:

"Allaah treats His servants in accordance to how the servant treats His (Allaah's) creation."

[Saheeh Al-Waabil as-Sayyib. Daar Ibn al-Jawzee, 2nd edition, p.62]

"So as you treat others you shall be treated, so do as you want, for indeed Allaah will deal with you in the same manner as you treat His servants."

[Saheeh Al-Waabil as-Sayyib. Daar Ibn al-Jawzee, 2nd edition, p.63]

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What is the ruling on donating large amounts of wealth to the non-Muslims?



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What is the ruling on donating large amounts of wealth to the non-Muslims?

The Answer:

“If there is a benefit for the Muslims in this, then it is allowed. We repel their evil.

Even Zakat can be given to the non-Muslims, to soften their

hearts whereby it is hoped that evil from them will be repelled.

It is given to those non-Muslims who it is hoped that their evil against the Muslims will be repelled, so therefore Zakat can be given.

This is given from the Zakat which is obligatory, so how can money which is not Zakat not be given to defend the Muslims from their harm?

This is what some of the ignorant people think is loyalty, this is not loyalty, this is defence using gentleness, defending against their danger and evil against the Muslims. 🗨

[Al-Fatawa Al-Muhimah Fee Tabseer Al-Mahbur, (Page: 73) | Translated By Abbas Abu Yahya Miraath al-Anbiyya]

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Narrated Ibn ‘Abbas (radiyallaahu-anhumaa):

The Prophet said, “The most hated persons to Allah are three:
(1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Mecca and Medina);
(2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islam.
(3) and a person who seeks to shed somebody’s blood without any right.”
[Saheeh Al-Bukhaari, Hadeeth Number 21, Vol 9]

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Allāh Hates all Lowly Manners, Characteristics, Speech and Actions - Shaykh Zayd, Shaykh 'Abdullāh Bassām and Shaykh Fawzān

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ما كان الفحش في شيء؛ إلا شأنه، و ما كان الحياء في شيء؛ إلا زانه

On the authority of Anas (All ā h be pleased with him), that the Messenger of All ā h (sall ā hu alaihi wa salam) said:

Indecency is not present in an affair except that it makes it ugly, and shyness/shame is not present in an affair except that it beautifies it. (Authenticated by al-Im ā m Al-Alb ā ni in Sah ī h At-Tirmidhi vol.2 pg. 369)

SHAYKH ZAYD IBN H Ā DI (RAHIMAHULL Ā H):

This hadith indicates the great status of shyness/shame in the religion of Islam, due to (the effect it has on the servant of) making him feel ashamed of facing Allah, whilst abandoning His commands, or carrying out a prohibition, or wrongdoing in speech or action in an affair connected to the rights of the creation.

Alongside that, the Hadith shows the dispraise of indecency in speech or actions, regardless of if it is linked to the rights of All ā h, His messenger or the ummah (in general). This is because Islam calls to the adornment of all praiseworthy characteristics, statements and deeds and the abandonment of all lowly despicable characteristics, actions and statements.

أَبُو دَاوُدَ (رَحِمَهُ اللهُ) قَالَ:

Abu ad-Darda (All ā h be pleased with him), said that the Messenger of All ā h (sall ā hu alaihi wa salam) said: Verily, All ā h hates the f ā hish and the badh ī .

SHAYKH AL-FAWZ Ā N (HAFIDAHULL Ā H) EXPLAINS:

Al-F ā hish are the perpetrators of foul indecent disgusting actions and Al-Badh ī are the utterers of indecency, cursing, revilement and slandering etc.

All of these affairs are evil and All ā h hates those who possess these two characteristics.

أَبُو دَاوُدَ (رَحِمَهُ اللهُ) قَالَ:

‘Abdull ā h ibn Mas’ ū d (All ā h be pleased with him) narrated that the Messenger of All ā h (sall ā hu alaihi wa salam) said: The (complete) believer does not revile and curse (frequently whether he has a reason or not) and neither does he commit immoral vile disgusting deeds or utter lewd immoral speech. (Authenticated by al- Im ā m Al-Alb ā ni in Sah ī h At-Tirmidhi vol.2 pg. 370)

SHAYKH ‘ABDULL Ā H BASS Ā M (RAHIMAHULL Ā H) MENTIONS AT THE END OF HIS EXPLANATION OF THIS HAD Ī TH:

In conclusion, these are not the manners of someone whose heart has been illuminated with the light of ī m ā n in All ā h. Nor of one whose manners have been beautified by at-Taḳwa. Or of one whose conduct has been improved by worship, or by the one whose tongue has become rectified and refined by adh-dhikr; rather these are only the manners of the riffraff from the sinful and hypocrites.

SHAYKH ZAYD IBN HĀDI (RAHIMAHULL Ā H) CONCLUDES HIS EXPLANATION OF THE HADĪTH OF ANAS BY SAYING:

When the issue is as you have learnt oh Muslims, then verily it is compulsory upon us to take an example from what these texts show us, in relation to the praiseworthy nature of shyness/shame and the evil of depravity, indecency, lewdness etc.

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Demeaning Actions, Jobs and Vocations

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Demeaning Actions, Jobs and Vocations

Adapted from:

al-Muroo'ah wa khawaarimu'ah

of As-Shaykh Mashoor Hasan Aal Salmaan

[may Allah preserve him]

Translation and Compilation: Adebayo DhikruLlahi

Aboo Sahl Al-Atharee

Uploaded: Rajab 17, 1439, (04 April, 2018)

AlhamduliLlahiwa bi-Hi nasta'een, to proceed.

This article aims at highlighting some actions and professions that may bring humilitiaon to one. They are derived from the book “Al Murooah wa Khawaarimuah” of Shaykh Mashoor Hasan Aal Salmaan [may Allah protect him].The Shaykh mentioned one hundred and twenty actions and sixty two professions, but for brevity, only thirty eight actions and eighteen vocations would be mentioned here.

- 1] Collecting reward for teaching Al Quraan and Hadeeth without necessity.
- 2] Throwing and spraying wedding confetti (such as small papers at the couples or the people at a wedding banquet).
- 3] To fart aloud while being able to do the opposite.
- 4] Constant postponement of Salaah from its initial time.
- 5] Engaging the visitor [with work].
- 6] Belittling the people.
- 7] Masturbation [which has various rulings, for details; kindly check pp.73-75 and Bulooghul Minnah of Al-Imaam Ash-Shawkaanee with the verification of Shaykh Mashoor].
- 8] Eating large portion of food on the pathway or in the market [without necessity like breaking of fast and others].
- 9] Eating from the place where one's companion's hand is.
- 10] Excessive and public engagement in playful activities (such as football etc.)
- 11] Composing [and chatting] poetry at the detriment of more beneficial matters.
- 12] Urinating on the pathway or publicly.
- 13] Narrating couples' tales of lovemaking and copulation to the people.
- 14] Speaking about the misdeeds of the people.
- 15] Abandoning Salaatul Witr.
- 16] Explicitly uttering statements that the Sharia'ah holds to be dirty.
- 17] A man kissing and fondling [his wife] publicly.
- 18] Attending an event where one is not invited.
- 19] Greedy manner of eating whether solitarily or publicly.
- 20] Sitting on the pathway.
- 21] Entering the bathroom without a loin cloth, or nakedly.
- 22] Mentioning one's family with absurdity.
- 23] Passing wind in the presence of people.
- 24] Dancing, singing and striking one's fingers.
- 25] Abusing people or animals.
- 26] Frolicking with despicable people or sinners.
- 26] Loud burst of laughter.
- 27] Looking around on the pathway.
- 28] Revealing the nakedness in solitude without necessity.
- 29] Opening of the chest, back and stomach publicly.
- 30] Playing chess.
- 31] Constant abandonment of nawaafil before and after obligatory prayers.
- 32] Spreading of the legs in the midst of the people without necessity or excuse.
- 33] Being a jester.
- 34] Walking in front of the people with bare head.

- 35) Walking on the pathway wearing trouser only.
- 36) Inducing fighting between the animals and the cocks [like the popular bull fighting contests in Spain].
- 37) Women fighting (and abusing publicly).
- 38) Shaving of the beard.

The professions that can spoil one's good manners

- 1) Pathway trading [such as selling handkerchiefs in the traffic].
- 2) (Coffin or) Shroud's trader.
- 3) Alcohol seller [this is even haraam].
- 4) Acting (in theatre or movies).
- 5) Fortune telling [which is also haraam].
- 6) Being a professional exorcist (an expert on ruqyah).
- 7) Dancing and singing.
- 8) Fortune telling with sand (which is common among the marabouts especially in the sub-African continent).
- 9) Manufacturing drums and flutes [for performers].
- 10) Being a drummer.
- 11) Being a trainer of monkey.
- 12) Wrestling.
- 13) Photographer.
- 14) Slave trafficker.
- 15) Comedian.
- 16) Magician.
- 17) Stealing and pickpocketing.
- 18) Toilet supervisor.

We beseech Allah to adorn us with excellent manners.

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It was said to Imaam
Ahmad رحمه الله:

May Allaah reward you
for the good you have
[done] for Islaam. He
said: "Rather, Allaah
has [done] good for me
through Islaam. Who am
I, and what am I?"

source:

[Siyar A'laam Nubulaa: 11/225]
May Allah reward you with firdous and guide you
through your affairs.

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Imaam adh-Dhahabee (d.748H) -
rahimahullaah - said:

"Whosoever seeks knowledge for
actions, then his knowledge makes him
humble and fearful, and causes him to
weep at (the deficiencies in) himself. But
whosoever seeks knowledge for the sake
of merely teaching, giving verdicts, in
order to brag, or to show-off, becomes
foolish, arrogant and looks down in
contempt at the people, and is
destroyed by pride, and the people
hate him.

[Siyar A'laamun-Nubulaa 18/192]

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Abu Naasir, may Allaah increase him in all goodness, posted:
Ibrahim Abdur-Rauf
In Defence of the Truth

Apart from giving an account of his trip to Ilorin and another incident of the 80's, Adamu Adamu in a recent article titled, "In defence of the sheikh" published by the Daily Trust failed to prove that Salat al-Fatih has any basis in Islam. Although he freely fired invectives at whomever may find his presentation empty holding differently – something for which Adamu is well-known especially when he writes about the matters of Islam -, the piece falls short of any worth of a defence for any person, not to talk of a "sheikh" ! And that is if the person is upon the truth; otherwise, finding justification for error is futile and useless.

The fact remains that Salat al-Fatih was not recommended by the Qur'an. It is not also mentioned in any hadeeth – sound or even weak - from the Prophet, Muhammad (sallallaahu alayhi wasallam)! The most sensible thing that has been said about it is that it was taught by Ali bin Abee Taalib (radiya Allahu anhu); and that is also outrightly wrong and misleading. As regards the incorrectness of ascribing Salat al-Fatih to Ali (radiya Allahu anhu), that is for the fact that Salamat al-Kindee who reported it on Ali's authority:

(1) Never met Ali as stated by Imam al-Mizzee and cited and affirmed by Imam Ibn Katheer in his Tafseer (Vol. 3 pg. 731).

(2) Salamat al- Kindee is gayru ma'roof, an unknown reporter! So, it has a broken chain between this reporter with unverified personality and Ali bin Abee Taalib.

In his piece, Mallam Adamu claimed that Salat al-Fatih "formed a part of a longer hadeeth..." This is deceptive and a blatant lie! The only aspect of Salat al-Fatih that occurs in that unfounded ascription to Ali

is: "al-fatihu lima ugliqa, wal Khatimu lima sabaqa, al-Mu'linu al-haqq bil-haqq" and in which al-Mu'linu is replaced in Salat al-Fatih with nasiru al-haqq. So, how does it form "a part of a longer hadeeth" ?!

Worst still, the leader of the Tijaniyyah sect has been cited in Jawaahir al-Ma'aanee (Vol. 1 pg. 136) – a major Tijaniyyah reference book – to say that the Prophet (sallallaahu alayhi wasallam) who had passed away over 1000 years earlier informed him that, "reading it once equals the Qur'an six times. Then he told me a second time that reading it once is superior to all Tasbeeh made in the universe, every form of remembrance of Allah and supplication – small or big – and more than the Qur'an six times..." TheTijaniyyahs report also, that Muhammad Bakree as-Siddeeqee who was the first person to chant it himself claims that Salat al-Fatih is Allah's Word that was sent to him from the heavens! Ramaah Hizb ar- Raheem (2/139).

These false claims certainly indicate that Salat al-Faatih sent to Muhammad Bakree is better than the Qur'an revealed to Muhammad (sallallaahu alayhi wasallam)! The superiority of Muhammad Bakree over the Last Messenger, Muhammad – sallallaahu alayhi wasallam – is also a derivative of these deviant thoughts!

Therefore, Salat al-Fatih is not only odious from the aspects of its transmission – no matter how beautiful Iblees may present it to the people –, the beliefs that are connected to it are certainly not those established from the sources of Islam. Allahu al-Musta'aan!

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Muhammad Balogun

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My Esteemed Brother Muhammad Balogun wrote :
Almost a decade ago, we were with Dr. Ali Umar Basheer, Ph.D Hadeeth (Madinah), asking him questions, may Allaah preserve him on good. He answered some and to some, he responded: "I am travelling to the Kingdom soon, I will ask the scholars...". These are questions some of us would have answered with the speed of light!

Then I read about the father and Grand Mufti, Shaykh AbdulAzeez bin Baaz (may Allaah have mercy on him), responding to questions in front of multitude during Hajj: "...I will get back to the Major Scholars before I can answer this". It didn't start this century, it has always been from the guidance of our forefathers. A lot of companions would refer back to the senior and more knowledgeable ones; Ibn Abbaas was sleeping at the doorstep of Umar just to ask him about a verse of the Quran.

Even if you go to the same length in acquiring and reading books, which I doubt, it's impossible you have their breadth and depth. If you had ever learnt the same book from two different teachers who are far apart in depth, you will understand this better.

Now, many people silently disregard the Major Scholars forgetting that being a good speaker or admonisher will never make anyone a scholar. This internet and 'globalisation' really messed things up.

When you see yourself as self-sufficient, don't blame anyone for whatever befalls you.

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Reciting Surah al-Baqarah in One's Home: al-Lajnah al-Daa'imah
The Permanent Committee for Islamic Research and Fataawaa
of the Kingdom of Saudi Arabia [al-Lajnah al-Daa'imah] received
the following question:

قال رسول الله صلى الله عليه وسلم: لا تجعلوا بيوتكم قبورًا، فإن البيت الذي تقرأ فيه سورة البقرة لا يدخله شيطان . هل المقصود بقراءة سورة البقرة مرة واحدة في البيت عندما يسكن فيه صاحبه ، أو كل عام، أو كل ليلة؟ وهل تكفي القراءة من المسجل ويحصل بها المقصود، أم لا؟

Question: The Prophet said, “Do not make your houses into graves, for the house in which surah al-Baqarah is recited – the shaytaan does not enter it.” Is the meaning of reciting surah al-Baqarah that a person recites it once in his home during the time that he is living there, or is it every year, or every night? And would a recitation from a cassette tape suffice and achieve the objective here or not?

The Committee responded with the following:

ليس لقراءة سورة البقرة حد معين، وإنما يدل الحديث على شرعية عمارة البيوت بالصلاة وقراءة القرآن، كما يدل على أن الشيطان يفر من البيت الذي تُقرأ فيه سورة البقرة، وليس في ذلك تحديد، فيدل على استحباب الإكثار من قراءتها دائماً لطرد الشيطان، ولما في ذلك من الفضل العظيم؛ لأن كل حرف بحسنة والحسنة بعشر أمثالها كما جاء في الحديث الآخر. وبالله التوفيق، وصلى الله على نبينا محمد وآله وصحبه وسلم . -

Response: There is no specific amount when it comes to reciting surah al-Baqarah. What this hadith indicates is that the desired nature of regularly engaging in salah and reciting the Qur’an in one’s home. It also shows that the shaytaan flees from a house in which surah al-Baqarah is recited. But there is no specific amount or frequency given for that, which points to it being desirable to regularly and frequently recite it in order to repel the shaytaan and due to the great virtue in doing so. For every letter is a hasanah, and each hasanah is the likes of ten good deeds, as is mentioned in another hadith.

Success is with Allah, and may Allah grant His peace and blessings to our Prophet, Muhammad, as well as to his family and his companions.

اللجنة الدائمة للبحوث العلمية والإفتاء

The Permanent Committee for Islamic Research and Fataawaa

عضو	عضو	عضو	عضو
الرئيس			
بكر أبو زيد	صالح الفوزان	عبد العزيز آل الشيخ	عبد الله بن غديان
			عبد العزيز بن عبد الله بن باز

Signed by: Bakr Abu Zayd (member), Saalih al-Fawzan (member), ‘Abd al-‘Aziz Aal al-Sheikh (member), ‘Abdullah ibn Ghudayyaan (member), and ‘Abd al-‘Azeez ibn ‘Abdullah bin Baaz (Director)

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Shaykh Sulaiman al-Ruhayli حفظه الله said:

Ibn Mas'ood رضي الله عنه said, "People will remain upon goodness as long as they take knowledge from the seniors amongst them. [However], if they take it (knowledge) from the minors and the evil ones from amongst them, they will be destroyed".

He [also] said, "You will remain upon goodness so long as knowledge is with the seniors amongst you. But if knowledge is with the young ones amongst you, the young ones will dishonour the seniors".

From the signs of destruction is the young ones attacking the seniors and discrediting them in terms of their knowledge even if the senior has made a mistake.

Source: twitter.com/solyman24/status/979419788182245376?s=21
29/03/2018, 9:07pm
ENG TW #0056

@SolymanENG

OFFICIAL ENGLISH ACCOUNT OF SHAYKH SULAYMAN AL RUHAYLI,
PROFESSOR AT THE ISLAMIC UNIVERSITY OF MADINAH AND TEACHER AT MASJID NABAWI

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Aqidatu Ahlis-Sunnah wal-Jamaa'ah, p. 42.

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(Silsilat al-Huda wan-Nur, p. 741-742)

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17



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This is one of the most heartfelt stories and Hadiths that show the level of respect, mercy, compassion, and manners that the Prophet (peace and blessings upon him) had with all those around him. Do you know how we sometimes stare at our phones even if we're in a gathering or talking to someone? Well, compare that to what the Prophet used to do:

It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) took a ring off and put it on, then he said: "This distracted me from you all day, shifting my gaze from it to you (and back again)." Then he threw it away. [Sunan an-Nasa'i].

أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَرْبٍ، قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ، قَالَ حَدَّثَنَا مَالِكُ بْنُ مِغُولٍ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا فَلَبِسَهُ قَالَ " شَغَلَنِي هَذَا عَنْكُمْ مِنْذُ الْيَوْمِ إِلَيْهِ نَظْرَةٌ وَإِلَيْكُمْ نَظْرَةٌ " . ثُمَّ أَلْقَاهُ .

When he realized that his ring distracted him from giving the people he is with his full attention, he threw the ring away. Do we even blink when we realize how distracted we were while talking to other people...? Food for thought.

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CHRISTIANITY ALLOWS NONSENSE

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This morning, after salaah as-subh, I was looking for a particular book in my library till I came across a book given to my by Brother Quddus - a student of Uni-Ilorin, Department Of Law - in 2014 when he was tutoring us at U.I. The title of the book is "Visions Of Heaven And Hell" by John Bunyan. He gave me this book because then I used to invite my fellow students who were non-Muslims.

Honestly, the author was a confirmed ATHEIST.

He said, "Would it not be better to end my life and find out what is the truth? So I decided to kill myself." Why did he said this?

He had atheists as friends and they used to say, "Neither God nor devil, and no heaven or hell." Then, he started questioning God's being.

Nutshell, where he went to commit suicide, he said he heard a secret whisper saying, "Do not fall into everlasting misery to gratify the enemy of your soul..." He said he believed that the whisper was from God Whom he was already doubted. He said God sent to him an Angel to take him to Heaven and Hell. In his book, he compiled all things that were shown to him in Heaven and Hell.

After that, Christianity welcomed him with his false visions. No one would be shown Paradise nor Hell except the Prophet - may blessings and peace be upon him.

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The Ulamah Of Haqq

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"When a matter has been decided by Allah and His Messenger, it is not fitting for a Believer, man or woman, to have any choice about their affair: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path."

Some supposed "students of knowledge" and "shaykhs" of this day and age have an interesting interpretation of this ayah: When Allah and His Messenger ﷺ have decided a matter, first check to make sure it's politically correct. If not, then ignore that decision and try not to bring it up.

And if you can't ignore it, then just assume there is a difference of opinion on the matter because there has got to be someone in 1400 years who said something, anything that can be interpreted as a more palatable rendering of Allah and His Messenger's decision.

And if you still can't find anything, then just question the isnad of the relevant ahadith. And if you can't undermine the isnad, then just question the very concept of isnad or even tawatur. And don't forget about criticizing the matn of the hadith because that's a thing!

If that is a dead end, then see if the relevant nusus seem "illogical" or "unscientific" to you or are not in accordance with "mercy" as you see it.

Or just claim that you know what Allah and His Messenger ﷺ always intended with their decision and what they intended is the politically correct option you're advocating.

Or just claim that times have changed from 7th century desert times and Allah and His Messenger ﷺ wanted their decision to be amended according to the prevailing norms of the day. And if all that fails, just argue that rejecting what Allah and His

Messenger ﷺ have decided does not make you a kafir because how can we know with yaqin that this is what they have decided? And rejecting anything less than what is necessarily known of the religion (ma'lum min al-din bi al-darura) is not kufr technically, or at least, shouldn't be, so it's ok. Mission accomplished!

This is what passes for "serious," "nuanced" scholarship in certain circles. Their scholarship amounts to nothing more than finding sophisticated ways to repel the hukm of Allah and His Messenger ﷺ while congratulating themselves for their faux erudition and sticking to the "middle path."

Meanwhile the true scholars of today are eagerly seeking out Allah and His Messenger ﷺ and are so laser focused on that, they can't even be bothered to realize what is or is not politically palatable in this sick world. May Allah preserve the ulama of haqq.

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There are several grievous sins in the sight of Allah which are deeply, routinely rooted in people's daily attitudes. One of such is tale bearing - talking ill of someone behind him.

If a neighbour or a friend had a baby last year and she is carrying another pregnancy this year, of what disadvantage is that to madam talebearer - the tattler of the century? She goes about tattling her neighbour or friend as if she had something at stake with the coming of the baby. Ofofo o gbe'gbaa, ibi ope lo mo. Telltales are idle. That's why shaytan usually easily plays sudoku with their brains. Even those who have jobs among them have been overridden by their wageless work of calumny. Awon alainironu!

No one can be legitimately rich - acquires a land, a house or a car - without being tagged a ritualist or a thief. At the slightest progress of anyone, their assembly of devils is instantly conveyed to invoke satire and vilification. Awon k'eni ma ni, eranko!

Tale bearing is sometimes done to bring people down so as to level up to their positions or grow above them. In order to achieve this ungodly feat, tattlers go the extra mile in falsifying innocent, guiltless people, all in the name of journeying to the ladder top, forgetting that nemesis (atubotan) beats much more than the cane. It is no hyperbole, therefore, that the posts occupied by some persons today were attained having successfully brought down some other persons by the way of tale bearing. Hmm! Esan m bo!

Tale bearing, rumormongering, gossiping, tattletale or calumny is considered a small, trivial sin by the doers, but apparently, it is big in the sight of Allah. Any act that may land one in hell isn't in any way trivial. It is a serious matter. "He will not enter the Paradise, a talebearer," so expressly said by the holy Prophet.

It's disheartening that the evil of tale bearing thrives so easily in the mosque where matters and activities are supposed to be decorously handled. What a pity!

Some people became so addictive to this unwholesome, disuniting mess that they successfully desecrated the house of Allah - the masjid! Subhaanallah! They scandalise for only God knows why. There is nothing done by the leadership of the mosque that is not greeted by antagonism, not criticism. A critic addresses issues objectively, and with remedies, while an antagonist condemns decisions with no solutions proffered. The antagonist- talebearer sees what is good as bad, and of course, what is bad as good. He is a foe, not a friend. He may pretend to be a friend, but he is a foe

Those who make the evil of the talebearers flourish are the dogmas, the acquiescent ninnies who take tales from their bearers hook, line and sinker; those who do not verify matters before onward dissemination; those who are pathologically gullible that accept anything that enters their ears as veracious - the zombies.

Allah says:

"O you who have believed, when a talebearer comes to you with a piece of information, do verify, so that you do not abuse a people ignorantly, after which you regret your actions." Q49 V6
Mr, Madam talebearer, it is never too late to repent from your ungodly act. Remember, the grave is calling.

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Uthaimen On Repentance

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Shaikh Uthaimen, may Allaah have mercy on him, said, “Turning back to Allaah is by feeling remorseful at what one has done, and wishing one hadn’t done the sin, and by resolving not to go back to it in the future—it is not a condition that a person doesn’t do that sin again, the condition is that he resolves not to go back to it—then if it does so happen that his soul entices him and he does it again, his initial repentance for that earlier sin is sound, but he must repent afresh from the following sin which he has just committed.”

Al-Liqaa ash-Shahri, 37.

Source: <https://giftsofknowledge.net/2018/04/01/uthaimen-on-repentance/>

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AQEEDAH IS (SEEMINGLY) BORING BUT....

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The most seemingly boring issue of the deen to study appears to be matters related to ‘Aqeedah even though there is consensus in the Ummah that, it’s the most important, only the baboons may disagree about its precedence and its importance.

However, an interesting fact is that, if Allaah bless you with patience to pay attention to the study of ‘Aqeedah, you begin to notice the fundamental flaws of the self acclaimed, "giant of fiqh", especially those who ascribe themselves to "fiqh Waqi". As a result of this, the initially seemingly boring topics of ‘Aqeedah become not only important to you but also most interesting. And you will come to realize that, "Aqeedah" is really-really "Fiqhul-Akbar" as far as this our affair (Islam) is concerned.

The above state of awareness would make one comprehend why the ‘Aimmah from the past and present do not relent in writing, re-writing, expanding and explaining comprehensively,

matters of 'Aqeedah even though they intend to only perfect a single message: A RETURN TO THE WAYS OF THE SALAF!

And in the same vein, you realize the abject sickness of those callers, from the past and in our contemporary time, who tried tirelessly to demonize the "scholars of 'Aqeedah" accusing them of causing disunity just because these scholars clarify for the Ummah the conditions of the: Khawarij, Mu'tazilah, Qadariyah, Ikhwanul Muslimeen, Murj'iah, Hizbul-Tahri, Boko Haram, etc as regards their oppositions to the blessed ways of the Salaf.

What a contradiction! The evil callers turned BLAMEWORTHY SPLITTING in the foundations (usool) and subsidiary branches (furoo') of the religion to 'real knowledge' ('Ilm) and 'understanding' (fiqh) saying: "whether Shia, Soofi, Isis, Boko Haram, etc; we have to UNITE becos we are all Muslims and Allaah called us Muslims." SUBHANALAH!! They say this in order to demonize those who call to UNITY UPON THE WAYS OF THE SALAF AND REJECTING ANYTHING IN OPPOSITION TO THIS!

Akhee, when next anyone raises eyebrows at you cos you ascribe to the ways of the salaf, the 'Aqeedah of Ahlulsunah wal Jama'ah; beware and take the path of caution for your companion might be those who legislate unity upon deviance coating it as, "we are all Muslims"!

WaLohul Musta'an!

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@Abubilaal_ishaq tweeted:

Shaykh 'Abdul Muhsin al-Abb ā d said:

"It is permissible for a lady (when a man wishes to marry her) to state a condition that the man should not marry another female after her"

"Just as it is permissible for the man to leave her and look for another lady".

(15th Rajab 1439, The Shaykhs Halqah after Maghrib to Isha @Masjid An-Nabawee)

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Hadeeth Musee'is-Salaah

(Narration of He Who Prayed Badly)

Translation and Compilation: Adebayo DhikruLlahi

Aboo Sahl Al-Atharee

Uploaded: Rajab 18, 1439, (04 April, 2018)

Bismillaahir-Rahmaanir-Raheem

Prelude:

The narration widely known as Hadeeth Musee'is- Salaah [or Hadeeth al-Musee'i Fee Salaati-hi] as mentioned by al-Imaam As Sana'aanee (As-Subul vol.1 p.225), Ash-Shaykh Al 'Uthaymeen (Fat'huDhilJalaal vol.2 p.8), Ash-Shaykh Al Etiyobee (Al Bahr vol.9 p.276), Ash-Shaykh Saalih Al-Fawzaan (Minhah Al A'alaam vol.3 p.4), Ash-Shaykh 'Umar Al Bazmool (Sharhus Sifatiss Salaah and Juz' fee hadeeth Musee'is-Salaah).

Notice:

Ash-Shaykh Al 'Uthaymeen opined:

"I don't like to call the narration of the one who prayed badly, because "bad" mostly happened intentionally, but this Companion was not intentional. The best to call the narration is

"The narration of the one who is ignorant regarding his prayer" (Hadeeth Jaahil Fee Salaatihi) (Fat'huDhilJalaal vol.2 p.8). Allaah knows best.

The Text:

Rifaa' bn Raafi' and AbooHurayrah narrated:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَرَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَعَلَيْكَ السَّلَامُ» ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَ هَذَا عَلَّمَنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

The Messenger of Allah (salallaahu alahyi wa sallam) entered the masjid and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allah (salallaahu alahyi wa sallam). The Messenger of Allah (salallaahu alahyi wa sallam) returned his salutation and said: 'Go back and pray, for you have not offered the prayer.' He again prayed as he had prayed before, and came to the Apostle of Allah (salallaahu alahyi wa sallam) and saluted him. The Messenger of Allah (salallaahu alahyi wa sallam) returned the salutation and said: 'Go back and say prayer, for you have not offered the prayer.'

This (act of repeating the prayer) was done three times. Upon this, the person said: By He Who has sent you with Truth, whatever better I can do than this, please teach me. He (the Holy Prophet) said: 'When you get up to pray, say the takbir, and then recite whatever you conveniently can from the Qur'aan, then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly; and do that throughout all your prayers.'

Source: The Six Collectors of hadeeth and others.

FIQH IN THE HADEETH:

The narration is one of the orbits that includes the major obligatory aspects of Salaah such that some of the scholars say what is omitted in it is not obligatory.

Al Ameer As-Sana'aanee (Subulus Salaam vol.1 p.227) wrote:

"Know, this lofty narration is frequently used by some of the scholars as evidence on the obligation of whatever is mentioned in it and non-obligation of what was not mentioned..."

Ash Shawkaanee (Nayl Al Awtaar vol.2 pp.298-299) said:

"If an obligatory format is mentioned that necessitates obligation on the increment on what was contained in the narration – that is the narration of who prayed badly; if it was reported after it, it (the hadeeth of who prayed badly), is not not suitable to avert its obligation, because the legislated obligations continuously re-established from time to time, otherwise the legislated obligation would have been limited to the five which was mentioned in the narration of Dimmaam bn Tha'labah and others from it; I mean; The prayer, fasting, Hajj, Zakat and the Two Testimonies - because the prophet – sallaLlaahu 'alayhiwasallam- limited them at the position of teaching and questioning about the generality of the obligations..."

This is the opinion of many of the Muhaqiqoon like Ibn Daqeeq, Ibn Qayyim. As Sana'aanee, Ash Shawkaanee, Al Etiyobee and Al Bazmool. For details, kindly check Bahr Al Muheet, Dhaakheerah Al 'Uqbah and Juz' fee Hadeeth Musee'l As Salah.

Summary of the pre-conditions and obligatory aspects of Salaah which was mentioned in the hadeeth are:

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Prophet Muḥammad Ṣallall ā hu-‘Alaihi Wa Sallam said:

"Speak the truth EVEN if it's BITTER."

• [صحيح الترغيب والترهيب رقم الحديث ٢٢٣٣ ، صحيحه الألباني]

Sh. Ibn 'Uthaymeen Raḥimahull ā h said in its Sharḥ:

"Speak () here is an imperative verb which makes it a command that is OBLIGATORY upon us [...] likewise the opposite of that is also obligatory i.e do not speak with falsehood even if it's sweet (easy)."

• [بلوغ المرام ١١٠]

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Me Too

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My thoughts on the “MeToo” movement

Every now and then, my wife engages discussion with me about popular topics, almost in an attempt to play critic and see how I would respond. This time, she asked me about something to which I did not really give much thought about before. She asked me about what I thought regarding the “MeToo” movement. My response was basically as follows.

I believe that this movement is a double-edged sword.

I say this because even in my own city, a prominent female has become very popular due to sharing her traumatizing experiences on FaceBook, which I personally believe are mostly self-inflicted. Her experience was that she looked up to this already married and grown mature man to whom she felt an attraction, just as any young woman would feel towards a man of confidence and position. She was after a particular position and this man was more or less in charge of hiring for her dream job. At the same time, this relationship developed into a typical female needing a male guardian situation. The young lady found her way to fame due to her posts about narcissistic people and the sort of damage they cause others. Up to that point, I felt a sense of sorrow and compassion for this lady, but then, something else happened. She went ahead and disclosed the man’s name, and worse yet, attributed herself to the “MeToo” movement.

So this is where I believe it went too far.

The “MeToo” movement, supposedly, is one in which women who were sexually abused are encouraged to make public and known what happened to them and expose the predators as opposed to keeping it to themselves. They are encouraged to go past their trauma and have the courage to speak out.

On the outside, it looks great, I mean what could be better than giving a venue for *all* of these “innocent” women to speak out and absolutely humiliate all of these evil men who dared to take advantage of them?..... As you guessed by now, there is clearly a major problem here.

The first problem, as with the story of the lady above, who climbed to fame, is that she wanted to really climb to that peak of the mountain at the expense of ruining a married man’s life, who, according to even her own testimony, was not guilty of any sexual advances or offenses against her. Yes, perhaps, and most likely, he did in fact abuse her emotionally, but at the same time, it takes two to tango. But the real issue here is that many, if not, dare I say, most cases, are an exaggeration and an abuse of what the “MeToo” movement was supposed to do in the first place.

Second issue, the assumption that any female who makes accusations, and attaches herself to this movement, is automatically assumed to be the victim, is nothing less than the most evil of assumptions made against men in this feminist-infested world in which we live today. I am willing to claim, without hesitation, that in many of these cases there was the secular blessing of “mutual consent” and that some of those women simply were not satisfied or that they never got what they “wanted.” To think that only men have sexual fantasies and that women are somehow innocent and immune to this is nothing short of primitive naivety.

Third issue, why do you have to go out in public and on social media and create more tabloids? If there is an issue, go to the legal system and make the complaint. There are judges and courts, there will be due process, and I am sure they will take the female’s side at any rate. Do you really have to lower and

humiliate yourself more than you were supposedly? If you had any decency and shame, you would have kept it to yourself and went through the legal system instead, but of course, shyness today has become something of a negative nature. It is now about having no shame and being outright bold.

Now here is a very important point to note. When human beings are far from God, and think that they can make up their own rules and morals, then they are only setting themselves for the fire. If people think that men and women can mix freely without restrictions, dress (or not) in front of each other in any fashion, break all formal and respectable barriers, and then somehow expect that nothing will or should happen, then they are only fooling themselves.

No doubt, there are women who are victims, and I believe that many of these other cases that came along with the “MeToo” movement have only ruined it on those legitimate cases of sexual assault or abuse. But to think that women are angels and that they have no role to play in such circumstances is beyond ridiculous. Is it really always the man’s fault?

Let us not forget the story of Prophet Yusuf (Joseph), peace be upon him. The wife of al-’Azeez tried to seduce Yusuf into sleeping with her. Yusuf successfully resisted her attempts, and even though it became crystal-clear that it was her who tried to seduce him, Yusuf still found himself in jail. At least, later on, the wife of al-’Azeez was good enough to admit the truth, and not just this, but even admitted that the human self is inclined to evil, except those upon whom God bestows His Mercy.

How far is this from today? How many women today did actually seduce or put these men in difficult situations against their will? How many of these cases were ones of “mutual consent” , but that certain women just never really got what they wanted, and were looking to make some big money instead?

In summary, please, if you genuinely are a victim of sexual abuse, keep it to yourself and report it to the proper authorities, we have enough tabloids and corruption in the public platform. On other hand, if you are not really the victim, then shame on you if you have any shame left.

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From what enters into belief in the last day is belief in Paradise, that it is a created abode that exists now. Allah says: "And certainly he saw him in another descent. * At the lote tree of the utmost boundary * Near it is the garden of refuge. [An-Najm: 13-15] Sheikh Abdur Rahman ibn Naasir As-S’adee said: "In this is evidence that the Paradise is in the most elevated (highest/loftiest) of places, and is above the 7th heaven."

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In Sha Allah We Shall Be Posting Short Question & Answer Session With Shaykh Muhammad Naasir-ud-Deen Nooh Najaatee Al-Albaanee (Rahimahullaah)

Lets start by giving a little introduction about this great scholar of Science Of Hadith.

He was Muhammad Naasir-ud-Deen Ibn Nooh Ibn Aadam Najaatee, Al-Albaanee by birth, Ad-Dimashqee by residence and Al-Urdunee due to his migration and place of death. He was born in Ashkoder, the capital of Albania, in the year 1332H (1914 CE) and it is to this country that he ascribes himself. He was a Muhaddith (scholar of hadeeth), a Faqeeh (scholar of Fiqh), a caller to the Book and the Sunnah with the understanding of the Salaf As-Saalih (righteous predecessors). And he was a proficient writer and an expert scholar.

Little can we say about this great man...

You can refer to this Link to read more about his Biography <http://www.islamicbookstore.com/b9804.html>

THE SCHOLARS' PRAISE FOR IMAAM AL-ALBAANEE

Shaikh Muhammad Ibn Saalih Al-'Uthaimeen (rahimahullaah) said:

"From what I came to know of the Shaikh through my gatherings with him – and they were few – was that he was very serious about acting upon the Sunnah and fighting against the innovations, whether in matters of Belief or in matters of actions. As for through my readings of his written works, then I have come to know that about him, and also that he possesses a vast amount of knowledge of Hadeeth, in terms of reporting them and investigating them. And Allaah has benefited many people through what he has written such as about knowledge, aspects of the Manhaj, and concern for the science of Hadeeth. And this is an enormous result for the Muslims, all praise be to Allaah."

Also,

The former Muftee of the kingdom of Saudi Arabia, Shaikh Muhammad Ibn Ibraheem Aali Shaikh (rahimahullaah) said:

"And he is the upholder of the Sunnah, a supporter of the truth and an opposition to the people of falsehood."

During his lifetime, the father, the Shaikh, 'Abd-ul-'Azeez Ibn Baaz (rahimahullaah) said: "I have not seen anyone under the surface of the sky with more knowledge of the Hadeeth in our current time than the likes of the great scholar, Muhammad Naasir-ud-Deen Al-Albaanee."

And he (rahimahullaah) was asked about the hadeeth of the Prophet, sallAllaahu 'alayhi wa sallam:

"Indeed Allaah raises up from this ummah at the beginning of every century someone who will revive it for them (i.e. a mujaddid)." So he was asked who is the mujaddid of this century? He replied: "Shaikh Muhammad Naasir-ud-Deen Al-Albaanee. He is the mujaddid in my opinion and Allaah knows best."

Stay Tuned!!!

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Deserted Sunnah: Saying "Bismillah" when you Trip

فَعَزَّزْتُ دَائِبَتَهُ فَقُلْتُ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- عَنْ أَبِي الْمَلِيحِ عَنْ رَجُلٍ قَالَ كُنْتُ رَدِيفَ النَّبِيِّ لَا تَقُلُّ نَعْسَ الشَّيْطَانِ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَعَاطَمَ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ « فَقَالَ . نَعْسَ الشَّيْطَانِ « وَيَقُولُ بِقُوَّتِي وَلَكِنْ قُلْ بِسْمِ اللهِ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَصَاعَرَ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ .

Abu Al-Malih narrated that a man said: "I was riding behind the Prophet [ﷺ] and his mount stumbled. I said: "May the Shaytan perish! The Prophet [ﷺ] said: " Do not say" May the Shaytan perish," because when you say that he swells up so much that he becomes like a house and says," By my power."

Rather say: Bismillah (In the name of Allah), "for if you say that the Shaytan shrinks until he becomes like a fly."

[Collected by Abu Dawud (4982) and Ahmed (5/59) graded Sahih by Shaykh Abdul Muhsin Al-Abbadd (may Allah preserve him)]

<https://abdurrahman.org/2012/03/09/a-deserted-sunnah-saying-bismillah-when-you-trip/>

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Daily Reflection

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the foot-steps of shaytan (Satan). Verily! He is to you a plain enemy. **SURAH AL-BAQARAH VS 138**

A PLAIN ENEMY

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Don't ever think that dying on
laa ilaaha illallah will be easy.
The tongue utters what's in the heart.
Reflect.
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Fir'aun tried it and failed . May Allah make it easy for all of us.

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Don't ever think that dying on
laa ilaaha illallah will be easy.
The tongue utters what's in the heart.
Reflect.
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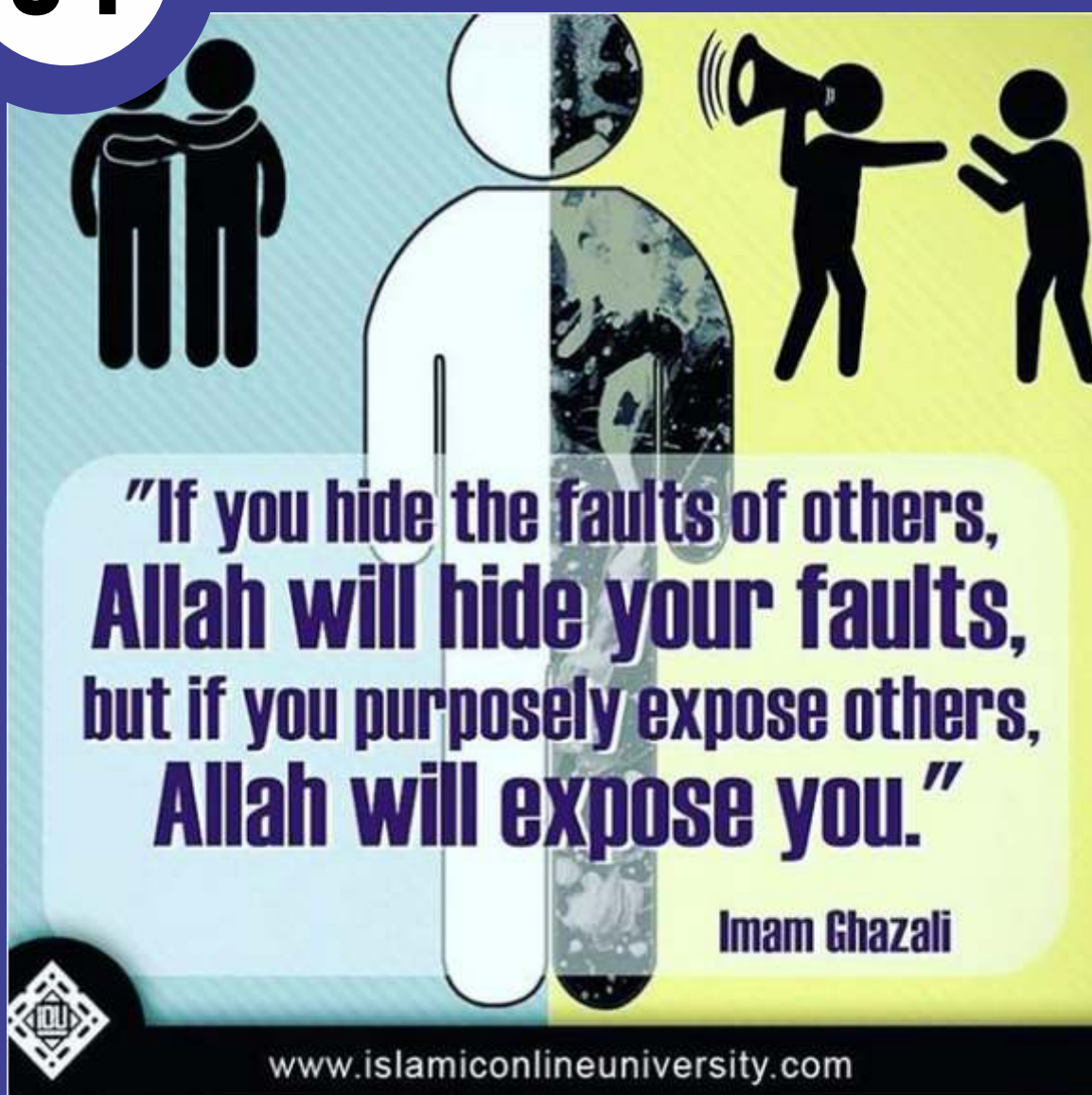
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**"If you hide the faults of others,
Allah will hide your faults,
but if you purposely expose others,
Allah will expose you."**

Imam Ghazali



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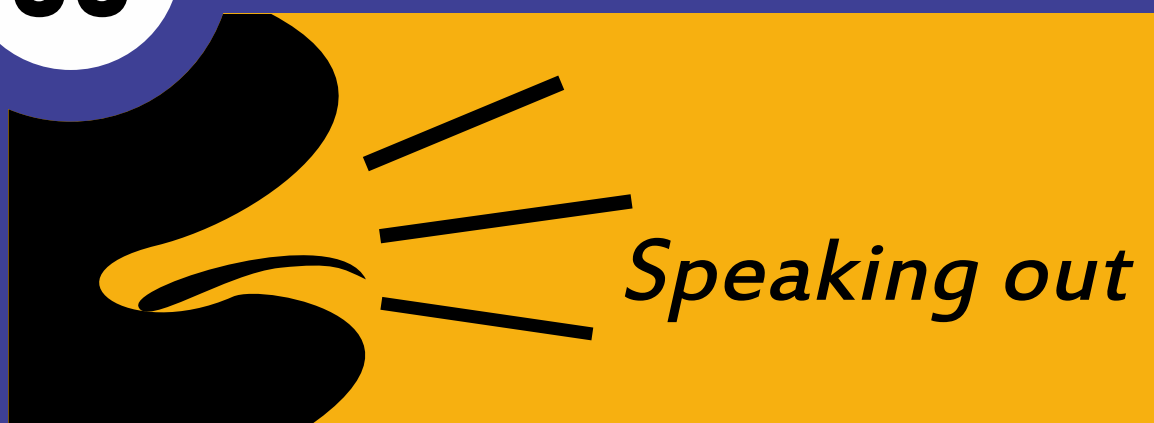
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Speaking out

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❖ None Can Harm You If You Speak Truth To Please Your Lord
Prophet Muḥammad Ṣallall ā hu- ‘Alaihi Wa Sallam said:

“Whoever seeks to please All ā h by displeasing people; All ā h will suffice him against need (and harm) of people and whoever seeks to please people by displeasing All ā h; All ā h will leave his authority with people (who will eventually oppress him).”

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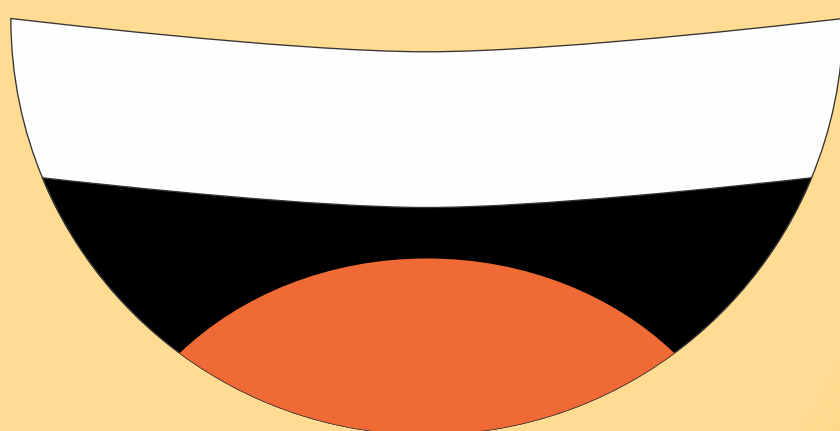
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Indeed, The Scholars Are Really Striving

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Indeed, The Scholars Are Really Striving

I was asked to led a fajr salaah one day in the masjid I reside with my fellow Muslim students on campus. Also, we normally have admonishment from voluntary or appointed brother. So, I was asked to do the admonishment after the salaah.

During my sermon, I quoted the hadeeth that says everyone will be working based on what Allaah has already planned easy for him. I used it buttress or substantiate my saying that some people would be busy with phone or something unnecessary after the adhan has been called.

I finished my talk and some minutes, I stood from where I offered my salaah to back - to take my mushaf for morning tahfidh. A honourable brother approached me and said: "Ustaadh, I want to see you."

"Ha-ha! See me ke? Ustaadh?" I said in an astonished voice. "Yes. When you were making your talk there, I was sacred due to your explanation but... (he pointed at where he slept) I didn't intentionally stand up when the adhan was called, but I was feeling serious pain in my stomach. So, I came to clarify myself in order not to see me as lazy one." he said.

I was surprised and said, "Brother, I was just saying my own based on the society we are. I didn't target anyone or observe anyone before the commencement of the salaah." We later got him khal water and something in order to relive the pain. Al-hamd-li-Ilaah, he is fine.

* How many lectures that the scholars would have done that their audiences would concluded that, "That lecturer was referring to me because he know me." and et cetera.

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Hadith of the day

The Messenger of Allah (ﷺ) said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth." [Al-Bukhari and Muslim, riyad as-salihin 1600]

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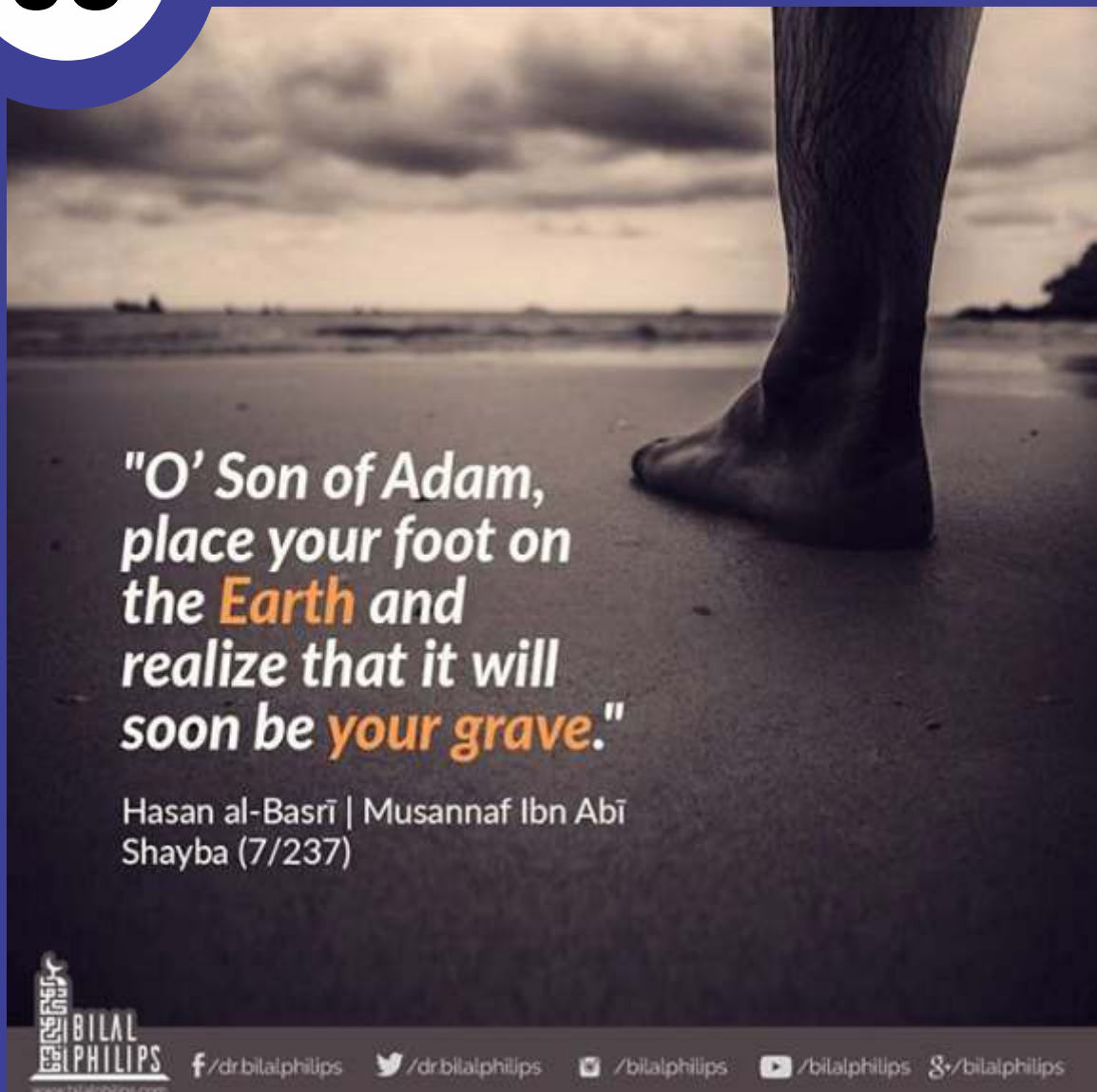
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@_MuSunnah



Shaykh Muḥammad Amān al-Jāmī
() said:

“The truth is not loved by all people;
it is [only] loved by those who
possess [sound] intellect and have
been given success by Allāh.”

[Sharḥ Qurrah 'Uyūn al-Muwaḥḥidīn
(p. 6)]

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The Prophet [ﷺ] said:

“None of you will have faith till he loves me more than his father, his children and all mankind.”

[SAHIH BUKHARI (NO.14), NARRATED BY ANAS, THE BOOK OF FAITH | SAHIHALBUKHARI.COM - SPUBS]

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Claim ~ In Islam, women don't have to cook and clean for their husbands...



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Claim ~ In Islam, women don't have to cook and clean for their husbands...

My Answer ~ Such things are dealt with as a matter of custom, so no, women do have to cook and clean for their husbands. This has been a universal custom for the longest time.

To add to this, is the husband ordering you, his wife, to disobey Allaah when he expects you to cook and clean for him? The answer is an obvious no, so obeying the husband in Islam is mandatory, as long as he does not order you to go against Allaah's commands, let alone the verses of the Qur'an and many Hadith that report the huge favour and degree the husband has over his wife.

And yes, the Prophet Muhammad, peace and blessings of Allaah be upon him, used to **assist** his wives in that he took care of certain things on his own, but he certainly did not come home and do all of the housework. Are you better than Khadijah, may Allaah be pleased with her? Look at this Hadith in Sahih Muslim

(2432) and pay close attention:

Abu Huraira reported that Angel Gabriel came to Allah’s Apostle (peace and blessings of Allaah be upon him) and said:

"O Allaah’s Messenger, Khadijah is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, the Exalted and Glorious, and on my behalf and give her glad tidings of a palace of jewels in Paradise wherein there is no noise and no toil."

So, I personally feel that Muslim speakers who make such statements are naively trying to encourage Muslims ladies to get married and maybe are trying to gain female fans in this celebrity Shaykh pop culture in which we live.

People ought to fear Allaah and not make such statements and create unrealistic expectations in marriage. The husband works hard to provide for his family nowadays in this tough economy, especially if he is doing all of this alone and working two jobs and maybe running a business. How can he be expected to come home after a long day to cook, clean, do laundry and scrub washrooms?

So if you are one of those ladies who expects the potential suitor to be this prince charming who only expects you to just have children and do nothing else (and maybe browse FaceBook all day), well, maybe you can propose to that Muslim "speaker" who made such a statement and expect that from him instead, and then let’s see how long the marriage lasts.

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@AbuHafsahKK



Kashif Khan

Virtue is in remaining silent when silence is befitting, and speaking when speech is befitting.

There is no good in speaking when you should've remained silent, or remaining silent when you should've spoken.

Allah give us success in all affairs
pleasing to Him

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Supplications?
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Our brother Ab ū Isma ī l Mu afá George has compiled an extremely beneficial article, composing of eleven powerful and effective supplications that will serve to be very practical and useful in equipping the believer with a formidable weapon in their arsenal against all manner or harms against them. We emphatically encourage all the believers to commit to memory these magnificent supplications as a means of fortifying oneself and solidifying one's relationship with their creator.

Excerpt

In light of the recent appearance of hate crimes against Muslims in various countries, we felt the need to remind our Muslim brothers and sisters of the importance of protecting themselves by way of a number of daily supplications, which were taught to us by our beloved Messenger Mu ammad allall ā hu alayhi wa sallam. The purpose of this document is not to list all the supplications which a Muslim should regularly mention throughout the day, rather, it is a reminder that our beloved Messenger allall ā hu alayhi wa sallam has given his followers a means by which they can protect themselves from all forms of harm. Hence, it is critical that our brothers and sisters memorize these supplications, and teach them to their families in order to:

Remind them of taw ī d and its importance in the life of the Muslim;

Strengthen their relationship with their Lord and allow them to gain greater consciousness of Him;

Promote adherence to the authentic Sunnah of the Prophet Mu ammad allall ā hu alayhi wa sallam and increase their knowledge of His teachings;

Provide them with the greatest form of protection possible, which is the fortification provided by the Lord of the world!

http://mpubs.org/files/MUGE_20180402_suppliations_that_protect_the_believer_against_all_types_of_harm.pdf

Suppliations That Protect The Believer Against All Forms of Harm - A Weapon Against The Recent Bout of Hate Crimes Against Muslims Ab ū Isma ī l Mu afá George DeBerry

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Narrated Abu Huraira:

Allah's Apostle said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

[Bukhari Vol 8 Book 75, Hadith 414]

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your sin is not
greater than
Allah's mercy♥

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Du'aa for Our Parents

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَلِوَالِدَيَّ وَاَرْحَمْ
هُمَا كَمَا رَبَّيْتَنِيْ صَغِيْرًا

Ya Allah, forgive me my sins and those
are of my parents, and have mercy
upon them as they had mercy
upon me when I was small.

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SO AS FOR THE
ORPHAN
DO NOT
OPPRESS

[HIM].

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QURAN 93:9

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He ﷺ would do housework.

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#Light_of_Islamm

" Judging Islam on the basis of a few Muslims is like eating a rotten fruit and blaming the whole tree."

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IF ANY MAN FROM AMONG MY UMMAH DRINKS WINE, ALLAAH WILL NOT ACCEPT HIS PRAYERS FOR FORTY DAYS.'

Rasoolullah said in Sunan al-Nasaa'i (5570) classed as saheeh by al-Albaani in al-Silsilat al-Saheehah (709)

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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

See you next week in shaa Allah!

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SHAKIR

YUUSUF

NASIR